Hon J. Story


# Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## MISCELLANY.

### CATHOLIC EMANCIPATION.

A friend has politely favored us with a copy of the Liverpool Mercury of April 29, which contains an account of the proceedings of the *East Riding* clergy, at Beverly, Yorkshire, at a meeting lately held by them at that place, for the purpose of considering the propriety of petitioning parliament against any further concessions being made to the Roman Catholics. Two petitions to this effect were adopted, though not without opposition. One of the most able and decided opposers, was the Rev. SIDNEY SMITH, of Londesborough. His speech on the occasion is given at length in the Mercury of April 29th. It is able and interesting; and as it furnishes a pretty full view of a subject which is likely to be agitated with increasing interest for some years yet to come, we have given it nearly entire.

No candid person, it seems to us, can read the speech without surprise at the short-sightedness and narrow views of those members of the House of Lords, by whom the petition was finally rejected.

Mr. ARCHDEACON.—It is very disagreeable to me to differ from so many worthy and respectable clergymen here assembled; and not only to differ from them, but (I am afraid) to stand alone among them.

I beg leave, Sir, before I proceed on this subject, to state what I mean by Catholic Emancipation. I mean eligibility of the Catholics to all civil offices, with the usual exceptions introduced into all bills—jealous safeguards for the preservation of the Protestant church, and for the regulation of the intercourse with Rome—and, lastly, provision for the Catholic clergy.

I object, Sir, to the law as it stands at present, because it is impolitic, and because it is unjust. It is impolitic, because it exposes this country to the greatest danger, in time of war. Can you believe, Sir; can any man of the most ordinary turn for observation believe, that the monarchs of Europe mean to leave this country in the quiet possession of the high station which it at present holds? Is it not obvious that a war is coming on between the governments of law and the governments of despotism?—that the weak & tottering race of the Bourbons will (whatever then our wishes may be) be compelled to gratify the wounded vanity of the French, by plunging them into a war with England? Already they are pitying the Irish people, as you pity the West Indian slaves—already they are opening colleges for the reception of Irish priests. Will they wait for your tardy wisdom and reluctant liberality? Is not the present state of Ireland a premium upon early invasion? Does it not hold out the most alluring invitation to your enemies to begin?—And if the flag of any hostile power in Europe is unfurled in that unhappy country, is there one Irish peasant who will not hasten to join it?—and not only the peasantry, Sir,—the peasantry begin these things, but the peasantry do not end them—they are soon joined by an order a little above them,—and then, after a trifling success, a still superior class think it worth while to try the risk; men are hurried into a rebellion, as the oxen were pulled into the cave of Cacus—tail foremost. The mob first, who have nothing to lose but their lives, of which every Irishman has nine—then comes the shopkeeper—then the parish priest—then the vicar-general—then Dr. Doyle, and lastly, Daniel O'Connel. But if the French were to make the same blunders respecting Ireland as Napoleon committed, if wind and weather preserved Ireland for you a second time, still all your resources would be crippled by watching Ireland. The force employed for this might liberate Spain and Portugal, protect India, or accomplish any great purpose of offence or defence.

War, Sir, seems to be almost as natural a state to mankind as peace—but if you could hope to escape war, is there a more powerful receipt for destroying the prosperity of any country, than these eternal jealousies and distinctions between the two religions?—What man will carry his industry and his capital into a country where his yard measure is a sword, his pounce box a powder flask, and his ledger a return of killed and wounded? Where a cat will get, there I know a cotton-spinner will penetrate—and let these gentlemen wait till a few of their factories have been burnt down, till one or two respectable merchants of Manchester have been carded, and till they have seen the Cravatists hanging the Shanavists in cotton twist. In the present fervour for spinning, Ouran Outangs, Sir, would be employed to spin if they could be found in sufficient quantities, but miserably will those reasoners be disappointed, who repose upon cotton—not upon justice; and who imagine that this great question can be put aside, because a few hundred Irish spinners are gaining a morsel of bread, by the overflowing industry of the English market.

But what right have you to continue these rules, Sir, these laws of exclusion? What necessity can you show for it? Is the reigning Monarch a concealed Catholic? Is his successor an open one? Is there a disputed succession? If some of these circumstances are said to have justified the introduction, and others the continuation of these measures, why does not the disappearance of these circumstances justify the repeal of the restrictions? If you must be unjust; if it is a luxury you cannot live without—reserve your injustice for the weak, and not for the strong—persecute the Unitarians, muzzle the Ranters, be unjust to a few thousand Sectaries, not to six millions—galvanise a frog, don't galvanise a tiger.

If you go into a parsonage-house in the country, Mr Archdeacon, you see sometimes a style and fashion of furniture which does very well for us, but which has had its day in London. It is seen in London no more; it is banished to the provinces; from the gentlemens' houses of the provinces, these pieces of furniture (as soon as they are discovered to be unfashionable) descend to the farm-houses, then to cottages, then to the faggot-heap and the dunghill. As it is with furniture, so it is with arguments. I hear, at country meetings, many arguments against the Catholics, which are never heard in London; their London existence in Parliament is over—they are only to be met with in the provinces; and they are fast hastening down, with clumsy chairs and ill-fashioned sofas, to another order of men. But, Sir, as they are not yet where I am sure they are going, I shall endeavour to point out their defects, and to accelerate their descent.

Many gentlemen, now assembled at the Tiger Inn, at Beverly, believe that the Catholics do not keep faith with heretics; these gentlemen ought to know, that Mr Pitt put this very question to six of the leading Catholic Universities in Europe. He inquired of them whether this tenet did or did not constitute any part of the Catholic faith. The question received from these Universities the most decided negative; they denied that such doctrine formed any part of the Creed of Catholics. Such doctrine, Sir, is denied upon oath, in the bill now pending in Parliament, a copy of which I hold in my hand. The denial of such a doctrine, upon oath, is the only means by which a Catholic can relieve himself from his present incapacities. If a Catholic, therefore, Sir, will not take the oath, he is not relieved, and remains where you wish him to remain; if he does take the oath, you are safe from this peril; If he has no scruple about oaths, of what consequence is it whether this bill pass, the very object of which is to relieve him from oaths? Look at the facts, Sir. Do the Protestant Cantons of Switzerland, living under the same state with the Catholic Cantons, complain that no faith is kept with heretics? Do not the Catholics and Protestants in the kingdom of the Netherlands meet in one common Parliament? Could they pursue a common purpose, have common friends and common enemies, if there was a shadow of truth in this doctrine imputed to the Catholics? The religious affairs of this last kingdom are managed with the strictest impartiality to both sects; ten Catholics and ten Protestants (gentlemen need not look so much surprised to hear it) positively meet together, Sir, in the same room. They constitute what is called the religious committee for the kingdom of the Netherlands, and so extremely desirous are they of preserving the strictest impartiality, that they have chosen a Jew for their secretary. Their conduct has been unimpeachable and unimpeached, the two sects are in peace with each other, and the doctrine, that no faith is kept with heretics, would, I assure you, be very little credited at Amsterdam or the Hague, cities as essentially Protestant as the town of Beverly.

Wretched is our condition, and still more wretched the condition of Ireland, if the Catholic does not respect his oath. He serves on grand and petty juries in both countries; we trust our lives, our liberties, and our properties, to his conscientious reverence of an oath, and yet, when it suits the purposes of party to bring forth this argument, we say he has no respect for oaths. The right to a landed estate of $3000 per annum was decided last week, in York, by a jury, the foreman of which was a Catholic! Does any human being harbour a thought, that this gentleman, whom we all know and respect, would, under any circumstances, have thought more lightly of the obligation of an oath, than his Protestant brethren of the box? We all disbelieve these arguments of Mr A. the Catholic, and of Mr B. the Catholic, but we believe them of Catholics in general, of the abstract Catholic, of the Catholic of the Tiger Inn, at Beverly, the formidable unknown Catholic, that is so apt to haunt our clerical meetings.

I observe that some gentlemen, who argue this question, are very bold about other offices, but very jealous lest Catholic gentlemen should become justices of the peace. If this jealousy is justifiable any where it is justifiable in Ireland, where some of the best and most respectable magistrates are Catholics.

It is not true that the Roman Catholic religion is what it was; I meet that assertion with a plump denial. The pope does not dethrone kings, nor give away kingdoms, does not extort money, has given up in some instances the nomination of bishops to Catholic princes, in some I believe to Protestant Princes; Protestant worship is now carried on at Rome. In the Low Countries, the seat of the Duke of Alva's cruelties, the Catholic tolerates the Protestant, and sits with him in the same parliament—the same in Hungary—the same in France. The first use, which even the Spanish people made of their ephemerial liberty, was to destroy the Inquisition. It was destroyed also by the mob in Portugal. I am so far from thinking the Catholic not to be more tolerant than he was, that I am much afraid the English, who gave the first lesson of toleration to mankind, will very soon have a great deal to learn from their pupils.

Some men quarrelled with the Catholics, because their language was violent in the association; but a groan or two, Sir, after two hundred years of incessant tyranny, may surely be forgiven. A few warm phrases to compensate the legal massacre of a million of Irishmen are not unworthy of our pardon. All this hardly deserves the eternal incapacity of holding civil offices. Then they quarrel with the bible society; in other words, they vindicate that ancient tenet of their church, that the scriptures are not to be left to the unguarded judgment of the laity. The objection to Catholics is, that they did what Catholics ought to do—and do not many prelates of our own church object to the bible society, and contend that the scriptures ought not to be circulated without the comment of the prayer-book and the articles? If they are right the Catholics are not wrong; and if the Catholics are wrong, they err in such good company, that we ought to respect their errors.

Why not pay their clergy? the Presbyterian clergy in the north of Ireland are paid by the state; the Catholic clergy of Canada are provided for; the priests of the Hindoos are, I believe, in some of their temples, paid by the Company. You must surely admit, that the Catholic religion, (the religion of two-thirds of Europe,) is better than no religion. I do not regret that the Irish are under the dominion of the priests. I am glad that so savage a people, as the lowest orders of the Irish, are under the dominion of their priests, for it is a step gained to place such beings under any influence, and the clergy are always the first civilizers of mankind. The Irish are deserted by their natural aristocracy, and I should wish to make their priesthood respectable in their appearance, and easy in their circumstances. A government provision has produced the most important changes in the opinions of the Presbyterian clergy of the north of Ireland, and has changed them from levellers and jacobins into reasonable men; it would not fail to improve most materially the political opinions of the Catholic priests. This cannot, however, be done without the emancipation of the laity. No priest would dare to accept a salary from Government, unless this preliminary was settled. I am aware it would give to government a tremendous power in that country; but I must choose the least of two evils. The great point, as the physicians say in some diseases, is to resist the tendency to death. The great object of our day is to prevent the loss of Ireland and the consequent ruin of England, to obviate the tendency to death; we will first keep the patient alive, and then dispute about his diet and his medicine.

Suppose a law were past, that no clergyman, who had ever held a living in the East-Riding, could be made a bishop; many gentlemen here, (who have no hopes of ever being removed from their parishes,) would feel the restrictions of the law as a considerable degradation. We should soon be pointed at as a lower order of clergymen. It would not be long before the common people would find some fortunate epithet for us, and it would not be long either, before we should observe in our brethren of the north and west, an air of superiority, which would aggravate not a little the injustice of the privation. Every man feels the insults thrown upon his caste; the insulted party falls lower; every body else becomes higher.—There are heartburnings and recollections. Peace flies from that land. The volume of parliamentary evidence I have brought here, is loaded with the testimony of witnesses of all ranks and occupations, stating to the House of Commons, the undoubted effects produced upon the lower order of Catholics, by these disqualifying laws, and the lively interest they take in their removal. I have seventeen quotations, Sir, from this evidence, and am ready to give any gentleman my references; but I forbear to read them, from compassion to my reverend brethren, who have trotted many miles to vote against the pope, and who will trot back in the dark, if I attempt to throw additional light upon the subject.

I have also, Sir, a high spirited class of gentlemen to deal with, who will do nothing from fear, who admit the danger, but think it disgraceful to act as if they feared it. There is a degree of fear, which destroys a man's faculties, renders him incapable of acting, and makes him ridiculous. There is another sort of fear which enables a man to foresee a coming evil, to measure it, to examine his powers of resistance, to balance the evil of submission against the evils of opposition or defeat, and if he thinks he must be ultimately overpowered, leads him to find a good escape in a good time. I can see no possible disgrace in feeling this sort of fear, and in listening to its suggestions. But it is mere cant to say, that men will not be actuated by fear in such questions as these.—Those who pretend not to fear now, would be the first to fear upon the approach of danger; it is always the case with this distant valour. Most of the concessions which have been given to the Irish have been given to fear. Ireland would have been lost to this country, if the British legislature had not, with all the rapidity and precipitation of the truest panic, passed those acts which Ireland did not ask, but demanded in the time of her armed association. I should not think a man brave, but mad, who did not fear the treasons and rebellions of Ireland in time of war. I should think him not dastardly, but consumately wise, who provided against them in time of peace. The Catholic question has made a greater progress since the opening of this parliament than I ever remember it to have made, and it has made that progress from fear alone. The House of Commons were astonished by the union of the Irish Catholics. They saw that Catholic Ireland had discovered her strength, and stretched out her limbs, and felt manly powers, and called for manly treatment; and the House of Commons, wisely and practically yielded to the innovations of time, and the shifting attitude of human affairs.

I admit the church, Sir, to be in great danger. I am sure the State is also. My remedy for these evils is, to enter into an allegiance with the Irish people—to conciliate the clergy, by giving them pensions—to loyalize the laity, by putting them on a footing with the Protestants. My remedy is the old one approved of from the beginning of the world—to lessen dangers, by increasing friends and appeasing enemies. I think it most probable, that under this system of Crown patronage the clergy will be quiet. A Catholic layman, who finds all the honours of the State open to him, will not, I think, run into treason and rebellion—will not live with a rope about his neck, in order to turn our bishops out, and put his own in; he may not, too, be of opinion that the utility of his bishop will be four times as great, because his income is four times as large; but whether he is or not, he will never endanger his sweet acres (large measure) for such questions as these. Anti-Trinitarian dissenters sit in the House of Commons, whom we believe to be condemned to the punishments of another world.—There is no limit to the introduction of Dissenters into both Houses—Dissenting Lords or Dissenting Commons. What mischief have Dissenters, for the last century and a half, plotted against the Church of England? The Catholic lord and the Catholic gentleman (restored to their fair rights) will never join with levellers and Iconoclasts. You will find them defending you hereafter against your Protestant enemies. The crosier in any hand, the mitre on any head, are more tolerable in the eyes of a Catholic, than doxological Barebones and tonsured Cromwells

We preach to our congregations, Sir, that a tree is known by its fruits. By the fruits it produces I will judge your system. What has it done for Ireland?—New Zealand is emerging—Otaheite is emerging—Ireland is not emerging—she is still veiled in darkness—her children, safe under no law, live in the very shadow of death. Has your system of exclusion made Ireland rich? Has it made Ireland loyal? Has it made Ireland free? Has it made Ireland happy? How is the wealth of Ireland proved; Is it by the naked, idle, suffering savages, who are slumbering on the mud floors of their cabins? In what does the loyalty of Ireland consist? Is it in the eagerness with which they would range themselves under the hostile banner of any invader, for your destruction and for your distress? Is it liberty, when men breathe and move among the boyonets of English soldiers? Is their happiness and their history any thing but such a tissue of murders—burnings—hanging, famine, and disease, as never existed before in the annals of the world? This is the system which, I am sure, with very different intentions, and different views of its effects, you are met this day to uphold. These are the dreadful consequences which those laws your petition prays may be continued, have produced upon Ireland. From the principles of that system, from the cruelty of those laws, I turn, and turn with the homage of my whole heart, to that memorable proclamation which the head of our Church—the present Monarch of these relams, has lately made to his hereditary dominions of Hanover—*that no man should be subjected to civil incapacities, on account of his religious opinions.* Sir, there have been many memorable things done in this reign. Hostile armies have been destroyed; fleets have been captured; formidable combinations have been broken to pieces—*this sentiment in the mouth of a King*, deserves, more than all glories and victories, the notice of that historian who is destined to tell to future ages the deeds of the English people. I hope he will lavish upon it every gem which glitters in the cabinet of genius, and so uphold it to the world, that it will be remembered when Waterloo is forgotten, and when the fall of Paris is blotted out from the memory of man.—Great as it is, Sir, this is not the only pleasure I have received in these latter days. I have seen, within these few weeks, a degree of wisdom in our mercantile law, such superiority to vulgar prejudice, views so just and so profound, that it seemed to me as if I were reading the works of a speculative economist, rather than the improvements of a practical politician, agreed to by a legislative assembly, and upon the eve of being carried into execution, for the benefit of a great people. Let who will be their master, I honour and praise the ministers who have learnt such a lesson. I rejoice that I have lived to see such an improvement in English affairs—that the stubborn resistance to all improvement—the contempt of all scientific reasoning, and the rigid adhesion to every stupid error which so long characterized the proceedings of this country, is fast giving way to better things, under better men, placed in better circumstances. I confess it is not without severe pain, that in the midst of all this expansion and improvement, I perceive that in our profession we are still calling for the same exclusion—still asking that the same fetters may be rivetted on our fellow-creatures—still mistaking what constitutes the weakness and misfortunes of the church, for that which contributes to its glory, its dignity, and its strength. Sir, there are two petitions at this moment in this house, against two of the wisest and best measures which ever came into the British Parliament—against the impending Corn Law, and against the Catholic Emancipation; the one bill intended to increase the comforts, and the other to allay the bad passions of man. Sir, I am not in a situation of life to do much good, but I will not willingly do any evil. The wealth of the Riding should not tempt me to petition against either of these bills. With the corn bill I have nothing to do at this time. Of the Catholic Emancipation bill, I shall say, that it will be the foundation-stone of a lasting religious peace; that it will give to Ireland not all that it wants, but what it most wants, and without which no other boon will be of any avail. When this bill passes, it will be a signal to all the religious sects of that unhappy country to lay aside their mutual hatred, and to live in peace, as equal men should live under equal law. When this bill passes, the Orange flag will fall. When this bill passes, the Green flag of the rebel will fall. When this bill passes, no other flag will fly in the land of Erin, than that flag which blends the Lion with the Harp—that flag which, wherever it does fly, is the sign of Freedom and of Joy—the only banner in Europe which floats over a limited king and a free people.

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### AMERICAN UNITARIAN ASSOCIATION.

We gave in our last a very brief notice of an institution lately established, called the *American Unitarian Association*. To give our readers a more full explanation of the character and spirit of this new society, we copy the following circular just issued by the committee.

AT a meeting of gentlemen from various places, held in Boston the 25th day of May 1825, a proposition was made for forming some bond of connexion and cooperation among the Unitarian christians of the United States. After deliberate discussion it was thought that the time had arrived when such a measure would be generally acceptable, and greatly conduce to the extension of correct religious sentiments. A committee was accordingly appointed to draft articles of association, who reported a Constitution, which having been considered, was unanimously accepted. The Association was then organized by the choice of officers, and a subscription immediately opened.

The Executive Committee of the Association, to whom are intrusted the management of its concerns and the accomplishment of its purposes, present to

the public the following brief exposition of the objects it is designed to promote. They wish it to be understood, that, in accordance with the second article of the Constitution, its efforts will be directed to the promotion of true religion throughout our country; intending by this, not exclusively those views which distinguish the friends of this Association from other disciples of Jesus Christ; but those views in connexion with the great doctrines and principles in which all christians coincide, and which consitute the substance of our religion. We wish to diffuse the knowledge and influence of the gospel of our Lord and Saviour. Great good is anticipated from the cooperation of persons entertaining similar views, who are now strangers to each other's religious sentiments. Interest will be awakened, confidence inspired, and efficiency produced by the concentration of labours. The spirit of inquiry will be fostered, and individuals at a distance will know where to apply for information and encouragement. Respectability and strength will be given to that class among us, whom our fellow christians have excluded from the controul of their religious charities, and whom, by their exclusive treatment, they have compelled in some measure to act as a party. The more immediate purposes of the Association may be thus enumerated.

1. To collect and diffuse information respecting the state of unitarian christianity in our country.

2. To produce union, sympathy and cooperation among liberal christians.

3. To publish and distribute books and tracts inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of becoming acquainted with christian truth.

4. To employ missionaries, especially in such parts of our country as are destitute of a stated ministry.

5. To adopt whatever other measures may hereafter seem expedient, such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches, &c. &c.

The Directors of the Association are desirous to avoid parade and ostentation. They do not expect to equal other institutions in the extent or display of their resources. Their attention for some time will be turned almost exclusively to the printing and distribution of tracts. Other efforts will be made as their resources shall increase.

They look with confidence to the friends of the same cause in every part of the country for countenance and aid. They solicit their assistance by annual or life subscriptions, by subscriptions in parishes to constitute their pastors members for life, by donations, by the purchase of tracts for distribution, and by auxiliary associations in parishes, towns, or neighbourhoods. Such associations should send delegates to the annual meeting, and each member of an auxiliary, or of this Association will be entitled, on application to any agent, to receive a copy of all their publications.

*JAMES WALKER,*
*HENRY WARE, Jr.*
*SAMUEL BARRETT,*
*WILLIAM G. CANNETT,* } *Executive Committe.*
*LEWIS TAPPAN.*

# CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 16.

American Unitarian Association. The circular of this Association is published on our first page this week. The public will learn the spirit and objects of the Institution from this Circular. The only articles of the Constitution which will particularly interest the public are the 2nd, 3d and 4th which we give entire.

2 "The objects of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country."

3 "Unitarian Christians throughout the United States shall be invited to unite and cooperate with this Association."

4 "An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid, and a subscription of $30 shall constitute a person a member for life."

In connexion with these extracts from the constitution we repeat the following sentence from the circular to which we have just alluded, issued by the Executive Committee of the Association.

"They wish it to be understood, that, in accordance with the second article of the constitution, its efforts will be directed to the promotion of true religion throughout our country; intending by this, not exclusively those views which distinguish the friends of this Association from other disciples of Jesus Christ; but those views in connexion with the great doctrines and principles in which all christians coincide, and which constitute the substance of our religion."

By this statement it will appear that the important final object of the Association, is, the promotion of the practical principles of our holy religion. An important means of doing this, they consider to be, the inculcation of the principles of a pure and enlightened faith, and, if we rightly understand the views of the Association, it is on this principle that it has taken the name it bears. When its spirit and object are known, we doubt not it will be generally regarded, by Unitarians throughout the country, as an important means of staying the alarming progress of that religious indifference, and infidelity, which the revolting doctrines of Calvinism are generating in so many at the present day,

"Error has assumed a bolder aspect." In an account of the state of religion in Massachusetts, read before the 'General Association of Ministers,' it is stated, with reference to the Franklin district, that "Error has assumed a bolder front;" by which expression allusion is undoubtedly made to the new unitarian societies lately formed, and now forming in that section of the country, and to the spirit of independent adherence to their christian rights, and determination to defend them that has very generally manifested itself, particularly at Northampton, Greenfield, and several other places which might be named. It is amusing to notice with what promptness this kind of people set down every thing as *error* which does not happen to coincide with their own views. It does not seem to occur to them that they are themselves fallible, and that the doctrines which they so promptly decide to be *error*, may possibly be true, whilst some parts of their own faith,—points too of which they are specially tenacious may be only the wood, hay and stubble which their well meaning but misjudging fathers have built on the precious foundation of simple gospel truth.

Assuming it as true that this gross and injurious mistake has really been made,—which we are supported in doing, not only by the example of the orthodox, (which itself is sufficient to stop the mouths of the gainsayers) we take on ourselves to say, in relation to orthodoxy, generally, that "error" though in some instances perhaps more noisy and active than formerly,—knowing its time is short,—is become manifestly weaker in its operations, and less fearful in its aspect; whilst truth—the simple doctrine of one merciful Father and Governor of the Universe, who loves all the works of his hands, and governs all his moral creation with equity and kindness, is rapidly prevailing and gaining strength;—not in Franklin county merely, but all over the world, and especially in the United States.

Moral Wastes. The *New-York Observer*, in giving an account of the state of religion in the easterly part of New-Jersey, says that the county of Monmouth, extending from the sea-coast westerly about 30 miles and varying in width from 25 to 40 miles, is very distitute of the means of religious instruction, there being about 25,000 inhabitants living scattered, and only about 16 or 17 religious societies in the whole county; viz. 4 Presbyterian, 3 Episcopalian, six or seven Methodist, and two Friends.

Many men, in comfortable worldly circumstances, are unable to read, or even to write their name; and what is worse they take no care of the instruction of their children.

In an account lately published of the *religious* statistics of Vermont, we are told that of 160 churches, in that state, 70 are destitute of any thing that may properly be called religious instruction. In Rutland county there are 26 townships; 16 only of these have settled ministers.

A similar account is given of the state of the religious affairs of Essex county, N. Y. We are told that there are ten organized Congregational churches, and only four buildings for worship, and these all in an unfinished state. There are about 15 thousand inhabitants in the county, and but little disposition among them to support regular worship. There are, at present, nine Presbyterian and Congregational ministers labouring in the county.

## COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

### Dr. GRIFFIN'S PASTORAL DISCOURSE.

It is far from my thoughts to undertake a formal critique on this discourse, copious a topic as it is. Nor does it furnish occasion for censure only. Much that it contains, is both good and true. It is, without doubt, a very different class of preachers who please the world from that which pleases the Church; or to make this somewhat technical term of a party, more intelligible, the truly serious and christian hearer. There is a large part of many audiencies, who do not associate themselves in any passive sense whatever with the idea of the ministry. They come *to admire*; and the preachers who meet them there, come as obviously *to be* admired. The terms involved in this mutual understanding being fulfilled on either side, the end of preaching to them is answered. That this, were there no other reason, makes a more direct, pungent and awakening style necessary; and that these qualities can be hardly too much insisted upon, is undeniable too. I concede this, and might much more, not a whit the less readily, because it applies in so great a degree to many ministers and societies with whom I might sympathize in the mere statements of doctrinal truth. But after all, the prevailing spirit of this sermon is bad. It breathes almost from the first page to the last a tone of scornful sarcasm; and none can doubt who were meant to be its objects. In respect to those to whom it was addressed, it must have been wholly unprofitable. The preacher occupied the desk for the greater part of an hour in pronouncing a tirade upon style and language before a body of hearers, the last men in the land, take them collectively, to need such a declamation. They returned to their several homes with a more deep-rooted contempt of these things, and a determination to get further from the abomination which their souls hated already; or if one will hesitate in affirming this, it would be only from the doubt whether these sentiments were susceptible of increase. And if perchance, any of them should in despite of all their vigilance become infected, the preacher sends them (who can forbear to smile?) "as the best cure for it, to pastoral labours, to extemporaneous preaching, and *especially* to revivals of religion." Yes, this was judicious advice. If such a prescription shoud fail to operate favourably in any cases, these must be beyond all remedy or hope.—Beside, it was a most grateful medicine both to the physician and the patients; like those by which children are often tempted, and which they will feign sickness to obtain. Throughout this discourse too, there is not one passage of a qualifying kind, manifest as is the tendency of the remarks alluded to.—Two or three pages are even occupied in contending against shadows of the preacher's creating; for so must his ridicule be termed, of what he calls the Johnsonian style of writing. With some plausibility an outcry may be raised against the passion for fine writing; but with how little against the other, any one the least conversant with our churches may judge for himself. But this fondness for a stately march of words is a mere mark of a novice, it does not follow but precede a pure taste. If it exist any where, it may probably be in the youths of the Dr's. own school, as yet unknown to us, if not to fame; and who has been needlessly alarmed, I think, by the stirrings of this incipient ambition. If not good in itself, it was a good sign. But the preacher may be assured that this style is not a very growing fault in the unitarian communion; and that it is not sanctioned by any very high authority among them.

But I am forgetting the object with which these remarks began. There was little else in my mind than to present some samples of the Dr's. praseology, to show with how good a grace he may pronounce a tirade like that which his sermon contained. He is not open to the charge, as was remarked in a late Register,—of any inconsistency between his precept and practice. '*The commotion of grief*' is a phrase not very familiar to us, and that of '*intellectual iceburgs*' altogether strange. David is said '*never to lose his balance*' in his devotional thoughts and meditations. We read of a mind being '*shut up to an idea*' &c. and of 'sermons being *razeed down* by certain good rules." (These are rules probably invented since the time of Campbell and Blair.) In the instructions to preachers, they are told 'to *keep down* till their subject *forces them up*;' while some others of their order are said 'to throw about *coruscations* of *lightning*.' In what was meant to be an eloquent description of the final day, the writer sees 'a horrid shape *more deeply scarred with thunder* than the rest, around whom a thousand dreadful beings with furious eyes and *threatning gestures* are venting their raging curses.' Very horrid it must be, yet scarcely less so than the state of mind in which the picture itself was formed; but it had been well if the preacher had seen, what too many will see, quite as much of the ludicrous about it; a sort of relief, of which, it is presumed, he had not thought.

But before parting with this Sermon, there is one very singular passage to which, on a wholly different account, I cannot forbear to advert, and which has struck the minds of others as it has my own. Let me be allowed to present it entire. "To know who are the best preachers look at the effects. Compare the state of religion in France during the splendid reign of Louis XIV. under those eloquent declaimers, Massilon, Bossuet and Bourdalone with the state of religion in England at the same period, under the warm and faithful preaching of Howe, Bates, Baxter, Flavel, Owen, Calamy and *Tillotson!*" What could the Dr intend by bringing his series to such a conclusion; by attaching to this list of names, another which was never so conjoined before? One is unwilling to impute to him utter ignorance of so well-known a divine as Tillotson, common as is the propensity to talk of eminent writers, without ever having read them. But is he so simple as not to know that such an encomium as he has pronounced, would be faintly enough echoed back from the walls of the evangelical churches in that establishment of which Tillotson was once the primate? while every individual of these dissenting worthies would be welcomed there with the hand of fellowship. And slow indeed would those clergy be to believe that it was uttered by the lips of one yet more orthodox than themselves. I shall conclude this notice with the opinion of a great fellow-prelate on the excellent Tillotson, one with whom no doctrinal prejudics could operate to do him injustice, and in whose judgment here the love of paradox could hardly have a place. It is an opinion, in other words, which would receive as general assent as any that was ever given of an individual, though it should want that of the writer under review; one, be it remembered, who, at the interval of not many pages sneers at Blair and eulogises Tillotson! "His established fame as a preacher," says Warburton, "arises I suppose, from his being the first city-divine who discoursed rationally and wrote purely." He adds, "that he was ranked among the latitudinarian divines; and that his printed sermons, are fine *moral* discussions." Which of these qualities endeared him to the author of the pastoral discourse, is a point which must be left to the solution of readers.

FOR THE CHRISTIAN REGISTER.

### GYMNASTICS.

Mr Editor.....Considering the natural alliance between medicine and morals, I hope you will not deem it below the good purposes of your paper to insert a few remarks whose object is to promote both.

From the earliest periods to the present, physicians and philosophers have expressed the same opinion in favor of exercise; all have acknowledged its advantages, and celebrated its powerful effects. Ancient legislators, well persuaded that human happiness consists as much in the harmony and cultivation of the physical powers, as in the development of the intellectual, placed gymnastics at the basis of national education; and the physicians of antiquity in their writings on this art, have shown with what confidence they relied on it in the treatment of diseases. Both had the good fortune to be listened to, and hence arose some of the finest institutions which the union of philosophy and medicine have ever erected for the preservation and improvement of men.

Vigorous, well constructed and skilful bodies were the first fruits of these establishments. Various and regular exercise, with frugal nourishment were equally conducive to good maneurs, and to the prevention or removal of disease. The perfidious art of pervertingthe gifts of nature gave no countenance to those artificial wants and factitious appetites which elaborate and complicated cookery have rendered so common in our day. Then the real wants of nature were soon and simply supplied, and when not supplied, were borne with constancy and courage. But when in the progress of civilization and luxury man began to despise the laws of nature, and to deviate from her intentions, he soon became a prey to the disorders which desolate his species.

But not to go back to the fierce republicans of Athens and Sparta, let us compare only the degenerate citizen whose pitiful frame bends under the infirmities of his own effeminacy, with the masculine husbandman provided with strong and vigorous organs. His food is plain, though sufficient and salutary, and he bears with impunity, because accustomed to them, all the inclemencies of the seasons. Though surrounded by affluence and the resources of pleasure, the days of the former are corroded and undermined by some chronic malady, the most gloomy apprehensions and devouring ennui,—while under a humble roof,—florid health, sweet sleep and a cheerful mind, constitute the blessings of the laborer. Joyful emotions only fill and satisfy his soul.

What firmness of health what a brilliant complexion! A stranger to those complaints and infirmities which overwhelm the victims of dissipation and indulgence, he would glide smoothly on to extreme age, if in his hours of repose, he did not too often raise to his lip the burning and inebriating draught which conveys to so many systems, otherwise sound and elastic, the seeds of disease, derangement and death. Anciently the gymnastic art was divided into *military*, medicinal, and athletic, now it is valuable only as it serves to unfold, improve and preserve the human being; to fit him for the labors, the honors, and the blessings of peace, in contradistinction from the horrors, the sufferings, and the devastation of war.

But in peace the gymnassium loses nothing of its interest or value, for its influence is essential to the preservation of innocence,—essential to us for the duties, the enjoyments, and the immunities of peace.

The Greeks raised one of the ancestors of Hippocrates to the rank of a god, because they had no other means of perpetuating their gratitude to him as one of the inventors of the gymnastic art.

Esculapius directed his patients to ride on horseback dressed in their military accoutrements, and after prescribing the kind of arms they were to wear, he advised the particular movements which were best suited to their several maladies.

The learned Curt Sprengel believes that the education and mode of life of the Greeks, while they had a very important influence on the development of the understanding, were no less conducive to the advancement of medicine.

He thinks the gymnasium tended as much to the formation and continuance of a good constitution, as medical science did to the restoration of lost health. For this cause these institutions were dedicated to Apollo, the god of physic, and the masters of these schools were called physicians because they engaged in the treatment of internal diseases and the dressing of wounds. It was thus by degrees that the people were relieved from that monopoly and those tricks and impositions of the priests who had arrogated to themselves the exclusive right of healing the sick. At length the Romans also caught the same taste, and adopting the military and athletic exercises of the Greeks, they improved and advanced them to the utmost pitch of magnificence, not to say extravagance.

But the declension of the empire involved the arts in its ruin, and among others, gymnastics and medicine; and medicine then unhappily relinquished the title it had to the former, and has neglected to resume it ever since.

Several modern writers have treated of the gymnastic art, as Mercurialis, de Arte Gymnastica; Faber, in Agonistic. Joubert, de Gymnasiis; Cognatus, de Sanit, tuend. Vossius, de quatuor Artib. Popular, Meursius, de Orchestra; Fuller in Medicina Gymnastica; and M. Burette, in several dissertations on the ancient dancing, spheristics, athletics, wrestling, boxing, discus, &c. Still more recently we have Saltzmann's Gymnastics for youth; Friedlander, de l'education physique de l'homme; Clias, Gymnastique elementaire; Londe, Gymnastique medicale; Sibald, Traiti de l'education physique, &c. &c. within the present century. The recent introduction of Gymnastic exercises into the system of education in Europe, forms a remarkable epoch in history, and not less remarkable than fortunate, for to separate the education of the external senses, and muscles from that of the mind, is to counteract the intentions and laws of nature; it is to break up the native harmony which nature has ordained between all the constituent parts of the individual; it is to mutilate the man and to place insuperable obstacles in his path to happiness. Nothing is more beautiful than to occupy and to carry forward the mental faculties of the infant,—nothing more delightful than to expand and fill his warm heart with all the social affections and virtues; to cherish in his growing intellect an ability to seize the most delicate impressions and of acquiring the greatest possible amount of human knowledge. But what is more absurd, I would rather say barbarous, than to neglect or withhold the power of acting, while we quicken his sensibility and desire for motion?

Of what use are the enlarged and invigorated powers of intellect and volition, if the corporeal system possess not the energy to obey them? Are we born to feel and to act, or to experience the frightful and hopeless lot of those fabulous hamadriads who, immoveably fixed among the trees of the forest, are destined to bear, without the possibility of escaping, all the rude blows which are directed against their rural domain? Let us place the remedy by the side of the evil, and if we do render the body more sensitive by improving and exalting the organ of thought, let us at the same time furnish the body with the means of defence against those impressions which are not in harmony with this sensibility.

Let us imitate nature in her passage from vegitable to animal life and organization. She exposes the latter to the influence of surrounding agents, no further than she provides the animal with the means of defence against hurtful impressions. The first gymnastic school which appeared in Europe, since the decline of the Roman empire, was that of Mr Saltzmann, in Saxony, in 1786 Since this period gymnasiums have been established in Sweden, Denmark, Russia, Germany, Switzerland, Spain, and France. It was in Denmark that gymnastic exercises were first considered in a *national* point of view; and in 1803, the number of these establishments in that country, had already amounted to fourteen, to which three thousand young men resorted; since this time the government have issued an order for allotting a space of two hundred square yards to every public school, for the purpose of gymnastic exercises. In 1810, the gymnastic institution of Berlin was placed under the direction of M. Jahn, through whose zeal and perseverance a taste for manly sports has been widely diffused over Germany.

Captain Clias is professor of gymnastics in Berne; he has superintended the physical education of two thousand pupils, no one of whom ever experienced the stightest accident. Very recently the Russian government have directed gymnastic exercises to be introduced into every school in the kingdom, as forming an essential part of education. The teachers of this system, in various parts of Europe, have atlength reduced to practice, and confirmed by the most perfect success, the beautiful theories, long since conceived by the best enlightened and most benevolent individuals. The gymnastic domain is unlimited; it takes charge of the individual from infancy, and like a vigilant mother, conducts him through all the stages and aspects of life; and even when near its close, does not forsake him, but with a generous hand holds out to him the the treasures of hope, and opens to his view the prospect of protracted years without infirmity.

These institutions not only do every thing requisite for the boby, but they also furnish indirectly, and not very indirectly neither, immense and indispensable aids to the understanding and the heart. J. M.

Grotius and Newton.—It is a little singular that the above extraordinary men, with whose names few beside can be associated, and whose labours have been not more splendid than useful, should have expressed on the review of life so similar sentiments of the deepest, yet mistaken humility. "I know not," said Newton, shortly before his death, "what I may seem to the world, but as to myself, I seem to have been only like a boy playing on the sea-shore and diverting myself now and then with finding a smoother pebble or prettier shell than ordinary, while the great

ocean of truth lay all undiscovered before me." Compare with this the language of the great Grotius,—"Vitam perdidi, agendo nihil."*

* I have consumed life in laborious trifling.

## General Intelligence.

Uncommon Heat. The state of the atmosphere for a few days past has been much out of the usual course. The uncommon heat commenced on Sunday morning and continued without much abatement to the afternoon of Wednesday.—We give from the Daily Advertiser of Wednesday, the following observations of the temperature for the three preceding days. It was made from a thermometer in a shady position, and protected as much as possible from radiantheat.

| | | | |
|---|---|---|---|
| SUNDAY..... | Sunrise, | - - - - | 68 |
| " | 10 o'clock, | A. M - - - | 92 |
| " | 1 ' | P. M. - - - | 94 |
| " | 3 ' | P. M. - - - | 95 |
| " | 7 ' | P. M. - - - | 92 |
| " | Sundown, | - - - - | 90 |
| " | 10 o'clock, | P. M. - - - | 83 |
| " | Lowest in the night, | - - - | 77 |
| MONDAY..... | Sunrise, | - - - - | 77 |
| " | 11 o'clock, | A. M. - - - | 98 |
| " | 1 ' | P. M. - - - | 99 |
| " | 3 ' | P. M. - - - | 100 |
| " | 8 ' | P. M. - - - | 88 |
| " | 10 ' | P. M. - - - | 85 |
| " | Lowest in the night, | - - - | 78 |
| TUESDAY.... | Sunrise, | - - - - | 80 |
| " | 11 o'clock. | A. M. - - - | 98 |
| " | 2 ' | P. M. - - - | 100 |
| " | half past 2 ' | P. M. - - - | 98 |
| " | 3 ' | P. M. - - - | 98 |
| " | 4 ' | P. M. - - - | 98 |

Much inconvenience has been experienced from the heat, and many deaths have evidently been occasioned by it, especially among the laboring classes, and chiefly, it is believed, from the too free use of cold water, after exposure to the heat.

The following statement of the deaths in the city on Monday, Tuesday and Wednesday, was furnished for the Daily Advertiser, by the Superintendent of burial grounds, to whom the undertakers are obliged to make immediate returns.

Health Office, July 14, 4 P. M.

July 11—Samuel Waters, 53 years, Dropsy; Mary Smith, 28, bursting blood vessel; Jas. Ward, 30, sudden; Mary Fox, 2, hooping cough; Martha C. Wyatt, 24, dysentery; Wm. Morey, 44,——; Sarah B. Swift, 5, inflammation in the bowels; Henry J Haskins, 6, infantile; Frederick W Major, Jr 21 sudden; Lucy A Lord, 14 months, infantile; Elizabeth Goodwin, 55, stoppage in the stomach; Rodney Harris, 24 consumption.

12th.—Hope Grim, 35. intemperance; Margaret Noulen, supposed to be murdered; Samuel Vincent, sudden; William Quinn, do.; Cornelius Conner, do.; Timothy Kethoe, 26 do.; Daniel Wilkins, 9 months, infantile; Mrs Raymond; John Kist, 27. sudden; Jonathan G. Weeden, 38, do.; Wm Wyer, 28, apoplexy; Constant Hopkins, 47, sudden; Mary Simkins, daughter of Dea. Simkins, 56 years. do; Henry A.B. Conant, 6 mo. spasms; Peter Dowdle, sudden; —— Montgomery, do.; —— Hogan, do.; John Wheaton, 35 years, do. from Broad st. name not returned, sudden.

13th.— Michael Kasin, about 37 years, subden; Thomas Tigha, 37, do.; Mary Dean 35, consumption; Mary Warren, 19, puerperal fever. SAMUEL H. HEWES.

*Superintendant of Burial Grounds.*

Great Vessel. The Columbus, a timber vessel of monstrous dimensions was built last year on the St. Lawrence, and sailed for England, loaded with timber. We learn, that on her return to Canada, she was abandoned by her crew, after having been at sea about 17 days.

In the Quebec Gazette of June 27, we have an account of a still larger vessel, lately built and launched at Quebec, called the *Baron of Renfrew*. We extract the following statement.

The large timber ship the *Baron of Renfrew* was safely launched on Saturday last the 25th, at one o'clock in the afternoon.

The Baron of Renfrew looks much better in the water than the Columbus did, her breadth being 10 feet greater. She exactly corresponds in shape with the Columbus, but is upon the whole superior in many respects to her. It is understood that she will not sail before the end of July.

Measurements of the Baron of Renfrew. Length 309 feet —Breadth 60 feet—Depth 38 feet internally, 75 externally—Anchor 4 1-2 tons—Tonnage 5888 tons—From Taffrill Rail to Keel 50 feet—Mainmast above Deck 75 feet—Main Yard 75 feet—Bowsprit 60 feet—Depth of water when loaded 24 feet—Length of tiller, 23 inches, and 14 inches diameter—Hemp cable 27 in. 1000 fathoms, and weight 126 cwt.—Chain cable, 129 fathoms, links 14 inches long 7 inches over, of 7 inch bar iron—Cargo on board when launched, 4000 tons timber—Cargo from 8,500 to 9000 tons—30 times round the Capstain make a mile—9 times round the vessel make a mile—Five times the surface of the deck equal to one acre—3000 tons to build her—12 tons oakum—125 tons iron. Is 10 feet wider, and 5 feet deeper than the Columbus.

Murder. We learn that on Tuesday afternoon a murder was committed by a Mrs. *Kent*, on the person of *Margaret Noulen*, in Leverett Court. The blow which caused the death was given with a pair of tongs, just above the left temple.—Mrs. Kent was committed to prison on Tuesday evening, but has not yet been examined. It was said the accused was in a state of intoxication, and quarrelled with the deceased because she broke a rum bottle. The deceased was examined by a physician, and her head opened, when coagulation was very perceptible, though the only external mark of violence was a small swelling. *Gazette.*

Masonic Munificence. The Wilmington (Delaware) College was a few days since offered for sale by the Sheriff of the county. Previous to the hour of sale, the amount of debt due, and to satisfy which the sale was to have been made, was paid by a committee of the Masons of that borough. This one act is a most beautiful commentary upon the philanthropic principles and liberal and enlightened views of this ancient and worthy association.—*Winyaw Int.*

Number of American Works. In the last six numbers of this Gazette, embracing a period of three months, we have collected and published the titles of one hundred and eighty-five new Amercan works, including pamphlets and periodicals, which issued from the different presses in the United States during that time. Nine of them are works of two volumes each, making, in all, one hundred and ninety-four volumes. A goodly portion of them, however, are *twelve and a half cent pamphlets*, of which our authors and presses seem abundantly prolific. In the same numbers, we have published the titles of fifty foreign works, making sixty-nine volumes, which have been reprinted in this country during the same time. The whole number of volumes therefore, foreign and domestic which have issued from our presses, during the last three months, is two hundred and sixty-three. Probably many works have been published, which have not reached us, but we think this is as complete a list as can be found in any journal in the country for the same time. *U. S. Lit. Gaz.*

Two very excellent societies have been recently formed in the county of Worcester, Massachusetts, which deserve to be held up by way of example, to other counties and states of the Union. The first is called the Worcester Historical Society, and is instituted for the purpose of collecting and preserving materials for a complete and minute history of the county; including facts and traditions of the Indians. The second is a Lyceum, the object of which is to obtain, examine, and preserve the vegetable, animal, and mineral productions of the country. Of the progress of the first of these institutions, no statement appears; but the Lyceum is already said to contain specimens of about 2000 minerals, 1500 shells, 600 plants, many insects, numerous engravings, and other articles of curiosity together with a respectable library of rare and valuable books.—*Nat. Jour.*

### CITY AFFAIRS.

*In Common Council, Monday, July 11.* The thanks of the City Council were unanimously voted to *Charles Sprague, Esq.* for the chaste and excellent oration delivered by him on the anniversary of American Independence; and an order was passed authorizing the Mayor and Aldermen to appoint some person to deliver an oration on the next anniversary of American Independence.

Mr Curtis, from the Committee who were charged with the consideration of the ordinance to prevent religious societies from being disturbed on the Lord's Day, reported the ordinance as taken into a new draft—

It was opposed by Mr Waters, Mr Stevens, Mr Fisher, and Mr J. Simonds, and supported by Mr Gray, Mr Morse, Mr Savage, Mr Goddard, Mr Curtis, Mr Lodge, Mr Williams, and was finally adopted, (the vote having been taken by yeas and nays,) 23 in the affirmative, 11 in the negative, and sent up for concurrence. The ordinance, as adopted by the Common Council, is as follows:—

"An Ordinance to prevent the disturbing of religious Societies on the Lord's day, by the driving of carriages through the streets during divine service.

"Sec. 1. *Be it ordained by the City Council*, That between the first day of April and the first day of October, in each year, any religious society or congregation in this city, may cause chains to to be put up and kept up across the street or streets which run in front or along the sides of their respective houses of public worship, during the usual hours of divine service therein, in the morning and afternoon of the Lord's day, *provided* that no chain shall be put up before half past 10 o'clock, nor be kept up after half past 11 o'clock, for the morning service, nor be put up before one quarter past 3 o'clock, nor be kept up after one quarter past 4 o'clock for the afternoon service.

Post Office Department. Two hundred and seventy-six new Post Offices have been established since the last day of January last, and one of the great western mails, formerly transported but three times a week has been made a daily mail. Notwithstanding these and other valuable and expensive improvements, the revenue of the Post Office Department, which has for some years past been inadequate to the expenditure, will, this year, in consequence of the new modes of business introduced by the present Postmaster General, be fully equal to the expenses, and will probably somewhat exceed them.—*Statesman.*

*Eastport, July 2.*—Breach of Promise. At the March Term of the Court of Common Pleas, in this County, an action for a breach of promise of marriage was brought by Miss Hannah Dodge, of Newcastle, in the county of Lincoln, against Mr Joel Hill, of St. Stephens, (N. B.) and a verdict of 1000 dollars damages obtained by the Plaintiff. The defendant appealed, and the action was again tried at the late Session of the S. J. Court at Machias, and the Jury returned a verdict for 1200 dollars damages, for the Plaintiff.

Gen. Lafayette arrived in the city of New York on Sunday, July 3d, having left this place on the Monday previous. In this time he passed through the capitals of Vermont and New York; he was accompanied by Gov Van Ness from Windsor to Albany. On the first of July he attended a sumptuous dinner at the Hall of the Capital at Albany. The celebration of the 4th of July at New York, was honoured with the presence of Gen. Lafayette.

The Crops. *Detroit*, June 23. We do not recollect a season apparently more favourable to the hopes of the farmer, than the present. There will be a very heavy crop of wheat, and we are glad to find that our farmers have entered extensively into the cultivation of this grain. It is now nearly or quite ready for the sickle, and it is said that some tables will be furnished on the 4th of July, with bread made of wheat of this year's growth.

The Rev. Mr Purkis, of Laprairie, lately visited the Caughnawaga Indians taking with him several copies of the New Testament in the Mohawk language, and to his astonishment he not only found that they could read, but understand also. The Indians solicited him to leave some copies, with great earnestness.

The corner stone of a Protestant Episcopal Church was laid in the city of St. Augustine, East Florida, by the Rev. Edward Phillips, on Thursday the 24th ult.

Mr Noah, asks whether, as it was intended a New-Yorker should have the late Prize for Poetry, Mr Woodworth, proving to have been formerly of *Boston*, ought not to return it? He adds, "the universal Yankee nation comes upon us in every shape."

Gov. Barbour, now Secretary at War, who has just returned to the seat of government, from a visit to the north, gave the following toast at a late celebration: "North and South: intercourse only is wanting to make us friends and brothers."

At Kentucky, on the 18th ult. the period had returned for a new attempt for the trial of Gov. Desha's Son. But it was uncertain whether it would proceed, as the witnesses did not readily attend, beside the difficulty of obtaining a jury.

An adjourned Law term of the Supreme Judicial Court was commenced in this city on Tuesday. Present, the whole Court. On this occasion Hon. Marcus Morton, late Lieut. Governor of the Commonwealth took his seat as a Justice of the Court.

Remarkable Preservation. Dea. Abraham Capen, of Stoughton, a few days since fell from the top to the bottom of a newly dug well, upwards of twenty feet. Though he was so seriously injured as to be sometime deprived of his senses, we understand that he is now in a hopeful way of recovery.

### FOREIGN NEWS.

African Institution. The anniversary meeting of the African Institution was held in London on the 13th of May. His Royal Highness the Duke of Gloucester presided.—Several gentlemen addressed the meeting with feeling and eloquence, particularly Lord Nugent, and Mr Buxton. This infamous traffic is still extensively carried on by the Spanish, Portuguese, and French. It has been ascertained that, no less than 352 cargoes of slaves, containing by fair computation, no less than 105,600, were carried in one year from the the two rivers, Bonney and the Calabar.

From England. London papers to June 3, have been received. They furnish no important news. The following abstract of the smaller news is furnished by the Daily Advertiser of the 12th. inst.

Many particulars are given of the fetes and ceremonies, on occasion of the Coronation at Rheims. On the day after the Coronation, the King created several Dukes, and made many other promotions. On the 31st he reviewed a body of 9000 troops, commanded by the Duke of Belluno. in one of the promenades about Rheims, the King's carriage was run away with, for twenty minutes, but the coachman and postilion kept their seats, and no accident happened. It was said that the King of Prussia, in August next, would pay a visit to Brussels. The marriage of Prince Frederick of the Netherlands, with the Princess Louisa, daughter of the King of Prussia, took place at Berlin, May 31. The King of the Netherlands has appointed Mr Higens, Consul General at Mexico, and Mr Vermoien, to the same office at Buenos Ayres. It was reported at Constantinople, that France, Austria and Russia had offered their mediation between the Porte and the Greeks, and that the Divan had declined accepting it, but upon the condition that the Greeks submitted to its dominion as formerly, on the grant of a general amnesty.

The Times of June 3, contains the following notice of the departure of the American Minister. "On Wednesday Mr Rush, who has been for the last seven years Envoy Extraordinary and Minister Plenipotentiary from the United States of America to the British Court, embarked with his lady and family, for New-York. Mr Rush during his long and important mission to this country, has had the gratification to secure himself the unqualified esteem of both Governments."

Slavery in the West Indies. Mr Brougham in a late speech before the London Society for the gradual abolition of slavery throughout the British dominions, pledged himself that, if the West Indian colonies did not adopt the measures of amelioration, so long urged upon them, before the next session of Parliament, the subject should be called up in that body the first week of the session, for the purpose of settling it forever. *Freeman.*

From France. A Paris paper of June 8, received via. Portsmouth, N. H. states that the King of France entered Paris June 6. On the 7th the Duke of Northumberland, Lord Granville, and Sir George Nayler were conducted to the Castle of the Thuilleires, and conferred on his majesty the order of the Garter.

A dreadful conflagration took place at Bordeaux, on June 1st. The whole loss was estimated at between two and three millions of francs.

Paris, May 26. Major Denham and Lieut. Clapperton, the survivors of the expedition which left England in 1821, under the direction of Earl Bathurst, for the purpose of penetrating into the interior of Africa, by way of Tripoli and Fezzan, arrived in Paris on the 21st instant, on their return to England. The results of their perilous attempt are said to be of the highest importance, both with regard to settling many interesting points in the geography of that hitherto imperfectly known continent, and the state of civilization in which they found the natives of several populous kingdoms, inhabiting walled towns and cities, actually situated where the present maps of Africa represent immense deserts. The public, and particularly the scientific part of it, look forward with great anxiety and expectation for the information their journals will afford them. Although five months on their return from Bornon, in frequent danger from marauding tribes, merely accompanying the caravan as travellers, without any escort, and always travelling as Christians and Englishmen; yet we are happy to learn that the papers, as well as every thing they had collected during their long residence in the interior, arrived safely with them, and were embarked at Leghorn for England. We have much pleasure in adding that the health of these interesting travellers has gradually improved, since their return to Europe. The proverbial liberality of England towards those, who by their labours add to her stock of knowledge, and consequently her national glory, will insure these gentlemen the rewards and honors they have so hardly earned. A resident Englishman, in the person of Mr Tyrwhitt, is now established in the very centre of the continent of Africa, in perfect security, and with permission to hoist his flag as British Consul.

The Journal des Debats announces the discovery of a curious historical document. When Henrieta of France, daughter of Henry IV. was given in marriage to Charles I. King of England, Cardinal de Richelieu placed about her P. Cyprien Gamache, with the title of Confessor. It was not known until the present time that Cyprien Gamache wrote memoirs of every thing that occurred at that memorable period. It is these autographic memoirs that have just been discovered. They contain precious details of the revolution which brought Charles I. to the scaffold, addressed to Cardinal de Richelieu. A heroic poem in 24 cantoes, has been published at Paris by the Count de Paoli Chagny, entitled the *Napoliamad, or Providence and Men*, containing an exact and impartial history of the military and political life of Napoleon. *Bost. Dai. Adv.*

A Society in Paris. A Philanthropic Society was organized in Paris, in March last, to obtain pecuniary aid for the Greeks. Among the members, we observe the names of Andre, Viscount Chateaubriand, duke Larochefoucault Liancourt duke of Choiseul, duke of Dalberg, B. Delessert, J. Lafitte, Count Dumas, Didot and many other distinguished characters. Mr Fernaux was elected President. On the 22d of March, the Society had collected the sum 70,500 francs. On the 12th of April, it was stated the subscriptions continued to increase, and many honorable names were daily added to the society. The duke of Orleans had contributed 6000 francs.

Spain. Persons attached to the Government cannot conceal their apprehensions relative to the attempts of the New American States upon the isle of Cuba. The troops collecting at Guyaquil, are in great part composed of English and Americans of the United States.

M. Naviase's negociation for a new loan in Holland, is definitely broken off.

On St. Ferdinand's day it is expected, that a decree will appear for establishing a new system of purification less rigorous than that now in force.

The convoy so long expected from the Havanna has at length arrived at Cadiz, but the money it brings will go little way in filling the public coffers, as it has only 40,000 piastres on board.

From Gibraltar. By Gibraltar papers just received it appears that on the 13th May the Colombian armed brig *Vencedor*, with an armament of 14 guns and 160 men, entered into an engagement off Cadiz with the Spanish brig *Primero de Cutalana*, and sunk her after an action of ten minutes. Ten or twelve of the crew went to the bottom with her; the rest, about 58, were taken prisoners by the Vencedor, which had not been touched by a single shot. The Colombian privateer *Maria Ysabel* had also taken a Spanish vessel off Cape Trafalgar, the crew and passengers of which had arrived at Gibraltar. Four other vessels belonging to Spain, had likewise been captured off Malaga by a patriot cruiser.—*Sta.*

About the end of April, an attempt was made by a Spanish pirate to seize the Constitutionalist lately from Algiers, on board a vessel in Gibraltar bay. The attempt was frustrated, by the governor of Gibraltar, who had obtained information of the plot some days before.

Philadelphia, July 6.—*From Mexican Papers.* The Constitutional *Council* of Government assembled for the first time, and was organized on the 27th May. Thus every part of the new political system was in regular and successful operation in Mexico. Tranquility reigned throughout the nation. Gen. Santa Anna had arrived at Alvarado, after having surrendered his authority as Military Commandant in Yucatan, into the hands of a successor appointed by the Government in Mexico, and transmitted an address to the sovereign Congress, expressing the firmest loyalty to the Union.

*Manuel Jose de Arce*, a man of letters and excellent character, has been chosen at Guatmala, President of the Republic. On the day of his inauguration, as he was proceeding to the Congress Hall, to take the prescribed oaths, a hog ran between his legs and threw him down. This accident is noticed in the Mexican papers, as having "disturbed the solemnity of the ceremonial."

Baltimore, July 5.—*Central America.* The latest information from Central America, is of the 10th May, by which it appears, that the civil war which has for a long time raged in the provinces of Grenada, had happily terminated by the surrender of the Bishop of Leon, and his troops, to the republican forces under General Oxdenes. The Bishop of Leon was of the royal party, and had united a number of discontented individuals under his banner, in the hope of restoring the ancient form of Government, but fortunately for the tranquility of the country, the people generally were resolute in their determination of establishing the republic; having now no enemy to contend with, the liberty of the Central Provinces is considered as established on a firm basis *Gaz.*

Rail Road in Colombia. Messrs. Herring, Graham, and Powles, of London, have made proposals to the Colombian government to construct an iron rail road, between Carracas and Laguira, which have met with a favorable reception. The projectors stipulate for the exclusive possession of the road for 25 years, at the expiration of which the road is to be surrendered to the government, upon the payment of one fourth of its original cost.—*N. Y. Ev. Post.*

From England. By an arrival at New-York, London papers to the 6th of June have been received. They contain no important news.

The Unitarian Marriage Bill was neglected in the House of Commons by *four* votes.

There were no late dates from Spain.

Ordained. On Thursday, the 23d ult. Rev. Pharcellus Church, was ordained to the work of the Gospel Ministry, over the Baptist Church and Society in Rutland, Vt. Prayer and Sermon by Rev. Dr Kendrick, of Hamilton Literary and Theological Seminary.

On Wednesday 1st inst. the Rev. Calvin Gardiner was ordained Pastor over the First Universalist Church and Society in Charlestown.

June 15th, over the Presbyterian Church and Congregation at Bowdoin's Creek, N. Y. Rev Cyrus Downs.

On the 18 ult. installed to the pastoral care of the First congregational Church in Sherburne N. Y. Rev. Isaac N. Sprague. Sermon by Rev. A. Donaldson.

At Scarborough, Me. Rev. Thomas Jameson, as colleague pastor with Rev. Thomas Lancaster, of the 1st congregational Church and Society. Sermon by Rev. Payson, D. D. from Cor. 1. 28.

To Correspondents. The communication signed "A Christian," and also "G." on Sacred Music came to late for insertion this week.

A communication from our much valued correspondent V. is also necessarily deferred till next week.

H. A. is received and will be inserted. Also B. C.

The article on the state of religion in the west; and also one on the new edition of Lempriere are excluded for the present for the want of room.

### MARRIAGES.

In this city Mr William S. James to Miss Louisa Gage.

On the 13th ult. Mr Constant F. Minns to Miss Frances Ann Parker, daughter of the late Mr Nathaniel Parker.

In Dorchester, on Sunday evening last, by the Rev Dr. Harris, Mr Charles Tucker, of Milton, to Miss Susan H. Clapp, of Dorchester.

In Newburyport, Mr George Rogers, merchant, of Boston, to Miss Caroline Frothingham, of N.

In Boylston, on the 30th ult. Capt. Josiah Pope, merchant, of Sterling, to Miss Lydia Jackson Cotton, eldest daughter of the Rev. Ward Cotton, of the former place.

In Medford, by Rev Mr Bigelow, Mr Alva Curtis, to Miss Sarah C. Stearns.

### DEATHS.

Drowned, in Charles River, Cambridge, on Wednesday, Edward P. Ware, aged 10 years, son of the Rev Dr Ware, and Francis T Fraprie, aged 11 years.

In Portland, on Tuesday morning, the 12th instant—deeply and universally lamented, Hon. Woodbury Storer, aged 64, a patriot and a christian.

In this city, Mr Thomas G. Bangs, Printer, aged 35 years.

In Manchester, on Saturday afternoon, Lieut Henry Ward, of the U. S. Navy, aged 34, a native of Salem. On Monday morning, his remains were respectfully entombed with military honors, from the house of his father-in-law, Hon. Benjamin Russell, Pearl-street.

At Beverly, Capt. Benjamin Lovett, late of Salem, aged 44. Mrs Sally Foster, aged 66, wife of Capt. Josiah Foster.

In Albany, (drowned) Mr Robert Mills, formerly of Boston.

In Beaufort, S. C. Rev. Mason L. Weems, author of a "Life of Washington," and other works.

At Portland, Mrs Clarissa Rand, aged 33, wife of Rev. Asa Rand, and daughter of the late Capt. Nicholas Thorndike, of Beverly.

At the seat of H. A. S. Dearborn, in Roxbury, on the 6th inst. Mrs Mary L. Lee, aged 80 years.

In Milton, on Wednesday morning, Deacon William Wadsworth, aged 57.

In Dedham, Mrs Sarah Eckley, aged 63, relick of the late Rev Joseph Eckley, D. D.

In Templeton, on the 16th of April last, Deacon Joel Fletcher, aged 83.

The deceased was Captain of a company of Minute men in in the memorable battle of Bunker Hill. He represented the town of Templeton several times in the State Legislature, and served his fellow citizens in the discharge of the duties of various town offices with unexceptionable promptness and fidelity. He was a lineal descendant of one of the Pilgrims of the name of Fletcher, who landed at Plymouth in 1620. An elder brother of his was the first person buried in the grave yard in the town of Templeton

In Taunton, Mr Job Godfrey, 2d. aged 27 years, son of Capt Rufus Godfrey.

In Kingston, Mr Kimball Washburn, aged 41, formerly of Taunton.

At Hyannis, Capt Lot Hallet, aged 40.

In Lincoln county, N.C. Rev. Daniel Ashbury, of the Methodist Episcopal Church, aged 64.

In Abington, suddenly, on Monday, Mr Benjamin Bates, formerly of Easton, aged 36.

### WEEKLY REPORT OF DEATHS IN BOSTON,

Ending June 25th; from the Health Office Returns.

*June* 18th.—Owen Owens, 4; Thomas Stevens, 3 days. 19th.—John F. Noble, 50; Simpson Austin, 14 mo; Benjamin Scott, 57; Angelina Thaxter, 21 mo; William Rice, 9 mo; Ephraim Kidder, 32; Ellen C. Herring, 1 week. 20th.—Martha Osborn, 33. 21st.—John Mellen jun. 3. 22d.—Adeline Parsons, 10 mo;——Page; Thomas G. Shackford, 30: Oliver Blake, 22. 23d.—Jeremiah P. Carlisle; Lydia Blake, 75; Mehitable M. Belcher, 13 mo; Joanna Falvey, 12 mo.—24th.—Ellen Fox, 12 mo. 25th.—Elizabeth Ann Warren, 6 mo.

Ending July 1st; from the Health-Office Returns.

*June* 25.—Hannah Stanwood, 52. 26th.—John Davis, 29; child of Samuel Callaway; William Gailly, 2 mo. 29th.—Bridget Dailey; Sarah Sophia Bray, 36; James Wentworth, 18; Michael Danaval, 15 mo. 30th.—Lorena Kellum; Caroline a Pearson, 3; John Eagan, 1 day; Margaret Allen, 35; Harriet Jackson; Margaret Leary, 36. *July* 1.—Mary Ann Smith, 4; Elizabeth Cades, 54; William Rowse, 45. 2d.—Betsey Shattuck.

Ending July 9th. *July* 1.—Elkanah Saunders, 47. 2d.—Emeline Stone, 22; John Odell, 47; John Finn, 51; Mary Ann Rodden, 2 1-3; Child of Mary A. Lawrence. 4th.—Nathan Kenney; Maria Knights, 19; Jacob Francis Lotts; Daniel K. Putnam 9. 5th.—Susan S. Beck, 4 1-2. 6th.—Elijah Walker, 43; Margaret Ann Porter, 10. 7th.—Mary Ann W. Thacher,; John Fortune, 4; Susan Dodd, 40; Caroline Dean, 15 mo.; Elizabeth Lincoln, 45. 8th.—William C. Pitman, 40. 9th. Thomas G. Bangs, 36.


## LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co.

CONENTS, No. VIII.

Reviews. Reform of Harvard University.—Salaries of the Resident Professors. Van Renselaer's lectures on Geology. Everett's oration at Concord.

Miscellany. Improvement of common roads. A leaf from the journal of a traveller in England.—Mosley Hurst; Game of cricket played by ladies; A boxing match; Speculations upon the cause of this trait in the English character; Hampton church yard; Hampton Court; The Cartoons of Raffaele.

Original Poetry. The desolate city. The Genevieve. To the Arno.

Critical Notices. Rothelan, a romance of the English histories. North American Review, for July, 1825. English life, or manners at home.

Intelligence. Don Estaban, or memoirs of a Spaniard. Records of Scotland. Barton's poems. New romance founded on Irish history and scenery. Chronometers. London edition of Mr Wayland's sermon. Royal Institution. Newly discovered Freescoes. Remains of the obelisks at Rome. New Zoological project. The pleasure of love quarrels. Dr Bigelow's American medical botany. Writing on boards covered with sand. Louis xviii. and Napoleon in the Elysian fields. Steam engines in England.

List of New Publications. List of Works in Press.

Boston, July 16, 1825.

## LONDON BIBLES.

MUNROE & FRANCIS have for sale some very fine and clearly printed Bibles, both large type and small, bound in calf and in russia, and done upon linen paper. Persons in want of really excellent Bibles for constant use, will do well to look at these. They have also a few fine pocket bibles, with plates.

June 16.

## POETRY.

*From the United States Literary Gazette.*

### HYMN OF THE MORAVIAN NUNS,

*At the consecration of Pulaski's Banner.*

The standard of Count Pulaski, the noble Pole who fell in the attack upon Savannah, during the American Revolution, was of crimson silk, embroidered by the Moravian Nuns, of Bethlehem in Pennsylvania. See N. A. Review, New Series, vol. xi. p. 90.

When the dying flame of day
Through the chancel shot its ray,
Far the glimmering tapers shed
Faint light on the cowled head,
And the censer burning swung,
Where before the altar hung,
The proud banner, that with prayer
Had been consecrated there.
And the nuns' sweet hymn was heard the while,
Sung low in the dim mysterious aisle.

Take thy banner!—may it wave
Proudly o'er the good and brave,
When the battle's distant wail
Breaks the sabbath of our vale,—
When the clarion's music thrills
To the hearts of these lone hills,—
When the spear in conflict shakes,
And the strong lance shivering breaks.

Take thy banner!—and beneath
The war-cloud's encircling wreath,
Guard it—till our homes are free—
Guard it—God will prosper thee!
In the dark and trying hour,
In the breaking forth of power,
In the rush of steed and men,
His right hand will shield thee then.

Take thy banner!—But when night
Closes round the ghastly fight,
If the vanquished warrior bow,
Spare him!—by our holy vow,
By our prayers and many tears,
By our mercy that endears,
Spare him—he our love hath shared—
Spare him—as thou wouldst be spared!

Take thy banner!—and if e'er
Thou shouldst press the soldier's bier,
And the muffled drum should beat
To the tread of mournful feet,
Then the crimson flag shall be
Martial cloak and shroud to thee!

And the warrior took that banner proud,
And it was his martial cloak and shroud. H. W. L.

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The Eclectic Review, in a notice of a small volume of "poems by Alaric Watts," says "We are sure we cannot say any thing in favour of Mr Watt's volume, that shall more powerfully recommend it to our readers, than the insertion of these stanzas."

'TO THE MEMORY OF WILLIAM POWER WATTS.
(AGED THREE YEARS.)

'A cloud is on my heart and brow,—
The tears are in my eyes,—
And wishes fond, all idle now,
Are stifled into sighs;—
As musing on thine early doom,
Thou bud of beauty snatched to bloom,
So soon, 'neath milder skies!
I turn—thy painful struggle past—
From what thou *art*, to what thou *wast!*

'I think of all thy 'winning ways,'
Thy frank but boisterous glee;—
Thy arch sweet smiles,—thy coy delays,—
Thy step, so light and free;—
Thy sparkling glance, and hasty run,
Thy gladness when the task was done,
And gained thy mother's knee;—
Thy gay, good-humoured, childish ease,
And all thy thousand arts to please!

'Where are they now?—And where, oh where,
The eager fond caress?
The blooming cheek, so fresh and fair,
The lips all sought to press?
The open brow, and laughing eye,—
The heart that leaped so joyously?
(Ah! had we loved them less!)
Yet there are thoughts can bring relief
And sweeten even this cup of grief.

'What hast thou 'scaped?—A thorny scene,
A wilderness of woe;
Where many a blast of anguish keen
Had taught thy tears to flow?
Perchance some wild and withering grief.
Had seared thy summer's earliest leaf,
In these dark bowers below!
Or, sickening chills of hope deferred,
To strife thy gentlest thoughts had stirred!

'What hast thou 'scaped?—Life's weltering sea,
Before the storm arose;
Whilst yet its gliding waves were free
From aught that marred repose!
Safe from the thousand throes of pain,—
Ere sin or sorrow breathed a strain
Upon thine opening rose:
And who could calmly think of this,
Nor envy thee thy doom of bliss?

'I culled from home's beloved bowers,
To deck thy last long sleep;
The brightest-hued, most fragrant flowers
That summer's dews may steep;
The rose-bud, emblem meet, was there,
The violet blue, and jasmine fair,
That, drooping, seemed to weep;
And, now, I add this lowlier spell;—
Sweets to the passing sweet! Farewell!'

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TURNING TO GOD.—BY AN ITALIAN POET.

If gracious God, in life's green ardent year
A thousand times thy patient love I tried;
With reckless heart, with conscience hard and sear,
Thy gifts perverted, and thy power defied:
O grant me, now that wintry snows appear
Around my brow, and youth's bright promise hide—
Grant me with reverential awe to hear
Thy holy voice, and in thy word confide;
Blot from my book of life its early stain;
Since days misspent will never more return,
My future path do thou in mercy trace;
So cause my soul with pious zeal to burn,
That all the trust, which in thy name I place,
Frail as I am, may not prove wholly vain.

## Miscellaneous.

### ARABIAN MANNERS.

Hospitality is a great point of honour among an Arabian nation, called the Druzes. Whoever presents himself at their door, in the quality of a supplicant or passenger, is sure of being entertained with lodging and food, in the most generous and unaffected manner. The lowest peasants have been seen to give the last morsel of bread they had in their houses to the hungry traveller; and when a foreigner observed to them that they wanted of prudence, their answer was: "God is liberal and great, and all men are brethren." There are, therefore, no inns in this country, any more than in the rest of Turkey. When they have once contracted with their guest the sacred engagement of *bread* and *salt*, no subsequent event can make them violate it. Various instances of this are related, which do honour to their character. A few years ago, an Aga of the Janissaries, having been engaged in a rebellion, fled from Damascus, and retired among the Druzes. The Pacha was informed of this, and demanded him of the Emir, threatened to make war on him in case of refusal. The Emir demanded him of the Shaik Talhouk, who had received him; but the indignant Shaik replied, "When have you known the Druzes deliver up their guest? Tell the Emir, that as long as Talhouk shall preserve his beard, not a hair of the head of his suppliant shall fall!" The Emir threatened him with force; Talhouk armed his family. The Emir, dreading a revolt, adopted a method practised as juridical in that country. He declared to the Shaik, that he would cut down fifty mulberry trees a day, until he should give up the Aga. He proceeded as far as a thousand, and Talhouk still, remained inflexible. At length, the other Shaiks enraged, took up the quarrel, and the commotion was about to become general, when the Aga, reproaching himself with being the cause of so much mischief, made his escape, without the knowledge even of Talhouk.

In the time of the Caliphs, when Abdalah, the *shedder of blood*, had murdered every descendant of Ommiah, within his reach, one of that family, named Ibrahim, the son of Soliman had the good fortune to escape and reach Koufa, which he entered in disguise. Knowing no person in whom he could confide, he sat under the portico of a large house. Soon after the master, arriving, followed by several servants, alighted from his horse, entered, and seeing the stranger, asked him who he was: "I am an unfortunate man," replied Ibrahim, "and request from thee an asylum." "God protect thee," replied the rich man; "enter, and remain in peace." Ibrahim lived several months in his house, without being questioned by his host. But astonished to see him every day go out on horse back, and return at the same hour, he ventured one day to inquire the reason. "I have been informed," replied the rich man, "that a person by the name of Ibrahim, the son of Soliman, is concealed in this town; he has slain my father, and I am searching for him to retaliate." "Then I know," said Ibrahim, "that God has purposely conducted me to this place: I adore his decree, and resign myself to death. God has determined to avenge thee, offended man; thy victim is at thy feet." The rich man, astonished, replied, "O! stranger! I see thy misfortunes have made thee weary of life; thou seekest to lose it; but my hand cannot commit such a crime." "I do not deceive thee," said Ibrahim, "thy father was such a one; we met each other in such a place, and the affair happened in such manner." A violent tremble then seized the rich man; his teeth chattered as if from intense cold; his eyes alternately sparkled with fury, and overflowed with tears. In this agitation he remained a long time; at length, turning to Ibrahim, "To-morrow," said he, "destiny may join thee to my father, and God will have retaliated. But as for me, how can I violate the asylum of my house? Wretched stranger, fly from my presence! There, take these hundred sequins: begone quickly, and let me never behold thee more!"

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CAPTAIN THRUSH. In our last we gave a short account of a pamphlet lately published in England by a Captain of the Royal Navy. The following remarks upon it are from one of the English papers.

A most singular pamphlet is just published under the title of "a letter addressed to the king, by Thomas Thrush, on resigning his Commission as a captain in the Royal Navy, on the ground of the unlawfulness of War." We need hardly observe to those who have reflected at all on the subject, that Captain Thrush of course makes out a most triumphant case in justification of his conduct. He goes into no controversial matter, but simply takes certain prophecies from the Old Testament, and the most admired precepts of Jesus Christ from the New, and then asks, how these truly noble and characteristic precepts of Christianity would look at the head of every naval or military commission, or warlike order from the Admirality or Horse Guards! He treats with great contempt the sophistical distinctions between offensive and defensive war, and shows that the most beautiful sayings of the Founder of the Christian faith expressly forbid violence in *resistance*—the whole spirit of his teaching being "*overcome evil by good.*" Mr. Thrush declares that he began to doubt the lawfulness of war more than three years ago; but that in order not to take an important step rashly, he devoted these three years, which he has passed in retirement, to reading and reflection on the subject, assisted by earnest prayer to the Supreme Being. The result is thus stated:—"Determined as a Christian never to draw a sword or pull a trigger, for the purpose of shedding human blood; nor yet to return a blow for a blow, or an insult for an insult; I feel myself perfectly unfit for your Majesty's naval service, and I think I should act neither honestly nor consistently in retaining my commission." The honest and thorough conviction of this conscientious individual is rendered still more striking by the fact, that he resigns his commission while upon half pay, with little prospect of being called into service; that half pay moreover forming "a large portion of a very limited income." We believe this is a proceeding perfectly novel in military history; but this spirited example may render it more so—and then what becomes of standing armies? The clergy and the lawyers may club their talents, but they will find that a simple naval captain is more than a match for them on this delicate ground. We should not be surprised if this little *brochure* made a great stir.—*Lond. pa.*

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### SOLITARY CONFINEMENT.

The lads lately convicted of manslaughter, have in conformity with their sentence, been each placed in the cells of the state prison. These cells are dark stone rooms scarcely ten feet in length, and six in breadth; cold, dreary, and dismal. Though confinement at hard labor in the state prison carries with it an odium difficult to shake off, yet there is a gleam of hope and a ray of comfort. The convict labours with his fellow convict; exercise gives him health and apetite; he sees the face of man; he takes his meals and sleeps with his unfortunate companions; he enjoys the light of day; the rays of the rising and setting sun; the breeze of summer, and the bracing air of winter. There is still comfort in calamity; but alas, what situation can be more wretched than confinement in the sollitary cells a prison. Man was made for society; he is wretched without it, and the fate of these youths should make a deep impression upon our apprentices generally, and admonish them to avoid vice and intemperance, and accustom themselves to industry, sobriety, and civility.

Contrast the present and past situations of those captive boys. They have all parents and relations, to whom they were reciprocally attached; they enjoyed the comfort and happiness of home; the endearing attention, and affectionate solicitude of mothmothers, brothers, and friends; their little wants were gratified; their reasonable pleasures promoted; they rose early to work, and, in the ship-yard or on the shop-board, with the plumb of the mason, and the plane of the carpenter, or, in the ordinary mechanical pursuits, they were treading a career of usefulness, honor, wealth, and happiness; the hope of their families, and probably of their country, now mark the sad reverse. In seven solitary cells, dark as night, without a voice to cheer them, these unfortunate boys now lie. In one corner is their hard and comfortless bed, no sound breaks upon their benumbed ears and chilled faculties, save the grating of the ponderous bolts, when they are withdrawn to admit the mute and surly jailer, who places the coarse meal of bread and water on the stone table and retires in silence. No grateful voice of parents or relations is heard—those voices which called them to their meals, warned them to their beds, attended them in sickness, and was jocund and free with them in health. The sound of cannon, the "spirit-stirring drum," the shouts of freemen, the joyful musick of the band heard on our national anniversary, reached not their prison.—There they sit coiled up in a corner, shivering with damps and apprehension—shut out from the world—darkness, dreariness, and sickness of heart surrounding and affecting them. This is not a highly coloured picture; it is, unfortunatety, a true sketch. Let it warn our youth to beware of bad company—to shun bad habits—to keep themselves out of broils and mischief—to be industrious and economical, and calculate upon the arrival of that time, when they are to take a place among their fellow citizens, and earn for themselves reputation and bread.—*Noah's Advocate.*

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### STATISTICAL.

The Paris Journal des Debats has copied from the Revue Protestant, an interesting letter from Humboldt, the celebrated traveller, to M. Ch. Coquerel, at Amsterdam, on the proportion which the Catholics and Protestants of America bear to each other, on the different races in America and the laguages spoken in that continent. The details are to be given in the third volume of his travels to the equinoctial regions, which is about to appear. The following are a few of his statements:—

| | | |
|---|---|---|
| Total population of America is | | 34,284,000 |
| Roman Catholics, | | 21,177,000 |
| *a.* Spanish Constitutional America, | | 15,985,000 |
| Whites, | 2,937,000 | |
| Indians, | 7,530,000 | |
| Mixed races and negroes, | 5,518,000 | |
| | 15,985,000 | |
| *b.* Portuguese America, | | 4,000,000 |
| Whites, | 920,000 | |
| Negroes, | 1,960,000 | |
| Mixed races and Indians, | 1,120,000 | |
| | 4,000,000 | |
| *c.* U. States, Lower Canada and French Guyana, | | 536,300 |
| Hayti, Porto Rico, and the French West Indies, | | 1,656,000 |
| | | 22,177,000 |
| II. Protestants, | | 11,287,000 |
| *a.* United States, | 9,990,000 | |
| *b.* English Canada (U.) Nova Scotia, Labrador, | 260,000 | |
| *c.* English and Dutch Guyana, | 220,000 | |
| *d.* English W. Indies, | 734,500 | |
| *e.* Dutch and Danish W. Indies, | 82,500 | |
| | 11,287,000 | |
| III. Independent Indians, not Christians, | | 820,000 |
| Total, | | 34,284,000 |
| The English language is spoken in America by | | 11,297,500 |
| The Spanish by | | 10,174,000 |
| The Indian language by | | 7,800,000 |
| The Porsuguese by | | 3,740,000 |
| The French by | | 1,058,000 |
| The Dutch, Danish, Swedish and Russian by | | 214,500 |

☞ Cuba does not appear as in the preceeding estimate.

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BRAZILIAN IDLENESS. I was amused (says Mrs. Graham in her Journal) at the apparent apathy of the Brazilian shopkeepers. If they are engaged, as is now frequently the case, in talking politics, or reading a newspaper, or perhaps only enjoying a cool seat in the back of their shops, they will often say they have not the article inquired for, rather than rise to fetch it; and if the customer persists to point it out in the shop, he is coolly desired to get it for himself, and lay down the money.


### LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co.
CONENTS, No. VII.

REVIEWS. Memoir of the Life of Josiah Quincy Jr.—Reform of Harvard University.—Examination of the Report of the Second Committee.—Expense of Board and Instruction. Sullivan's Address.

MISCELLANY. A Residence in Glasgow. Dr. Chalmers and Mr Irvine. Italian Lyrical Poetry.—Bembo, Biographical Sketch of his life—his Sonnets, "To Italy," "Turning to God." Guidiccioni, Biographical Sketch of his Life—his Sonnets, "To Home," "To Italy."

ORIGINAL POETRY. The Graves of the Patriots—Sunrise on the Hills—The Spirit of Beauty—Epitaphs from the Italian.

CRITICAL NOTICES. Westminster Review, for 1825.—Sayings and Doings.—Second Series.—Wheaton's Address.—The Refugee, a Romance. Garnett's Lectures on Female Education. The Grecian Wreath of Victory. Decision, a Tale. The Town Officer's Guide. New-York Review and Atheneum Magazine. Battle of Bunker, or Breed's Hill.

INTELLIGENCE. New Work relating to Lord Byron. A Peep at the Pilgrims in 1636. Number of American Works published during the last quarter. Statistics of Paris. John Bull in America. School upon the Plan of Fellenberg.—Wooden Watchman Mortality of the Rich and Poor.—Newly Discovered Quadruped. New University in England New Route.

List of New Publications. List of Works in Press.

Boston, July 2, 1825.

### ATHENEUM, No. 7—Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 7, for July 1, 1825.

CONTENTS.

The Contemporary French Narrative of the Death of Blanche of Bourbon, wife to Pedro the Cruel, King of Castile. Memoirs of a Reticule. An Adventure on the Banks of the Mississippi. On a Dead Infant. The Chamber of Psyche. American Writers; Galloway, Rev'd. Mr Gilman, Dr Gordon, Griffith, Judge Griffith, Griscom, John E. Hall, Alexander Hamilton, Robert Goodloe Harper, Dr H. Hayden, John D. Hunter, Huston, Ira Hill, History, David Hoffman, &c. To a Young Lady. The Pale Beauty. Say not my years too few have been. Morning. Complaint of Aminieu des Escas. Hans of Iceland. Weddings. Varieties. July 9

### CHRISTIAN EXAMINER.

THIS day published by CUMMINGS, HILLIARD & Co.
CONTENTS.

MISCELLANY. The effect of Character on Ministerial usefulness. On the Punishment of Sin, as following close upon its Commission. Erroneous Views of Death.

COLLECTIONS. Nature of Religion. Nature of Faith.—Proselyteism. Letters of Evelyn and Taylor.

POETRY. Elysium.

REVIEW. ART. VIII. The Duties of Consolation, and the Rites and Customs appropriate to Mourning. ART. IX. Edwards' Doctrine of Original Sin.

INTELLIGENCE. American Bible Society. Evangelical Missionary Society. Convention of Congregational Ministers. The Ministerial Conference in Berry-street. American Unitarian Association. Massachusetts Society for the Suppression of Intemperance. Massachusetts Bible Society.—American Bible Society. Intelligence from Hayti. New Publications. Obituary.

Boston, July 6, 1825

### BATTLE OF BUNKER HILL.

JUST published a particular account of the Battle of Bunker Hill on the 17th of June 1775, by a Citizen of Boston.—Price 20 cts.

LATELY PUBLISHED, an Oration delivered at Concord April the 19th 1825, by EDWARD EVERETT.—Price 37 cts.

ALSO, an address to the members of the Bar of Suffolk, Mass. at their stated meeting on the first Tuesday of March, 1824. By WILLIAM SULLIVAN. Price 37 1-2.

A second edition of Mr EVERETT'S oration delivered at Plymouth Dec. 22d 1824.—25 cts

JUST PUBLISHED, Memoirs of Josiah Quincy Jr. by his son Josiah Quincy.—1 vol. 8 vo.

CUMMINGS, HILLIARD & Co.

### RESIGNATION.

RESIGNATION, an American Novel, by a Lady, in two volumes. The subscribers to this work are respectfully informed that their volumes may be obtained at No. 21, Milk-street. This work is for sale at the Counting room of the Christian Register, and at the Book Stores generally

### MR. WARE'S SERMONS.

JUST published at this office "DISCOURSES ON THE OFFICES AND CHARACTER OF JESUS CHRIST, by HENRY WARE, JR."

The object of these discourses is to give a devotional and practical view of the important subjects which they treat.—They were written in the ordinary course of the author's ministry, and have been prepared for publication, in the hope of supplying some plain and accessible work on these interesting topics. May 28, 1825.

### ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle.*

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

### CHANNING'S SERMON.

A FEW copies of the Second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr Sparks, are just received at this office. This is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

Also Channing's Sermon at the ordination of the Rev. Mr Gannett.—Eddy's Reasons.

### THE PRONOUNCING BIBLE.

*Price 2,50 and 3,50.*

JUST published, and for sale by LINCOLN & EDMANDS, 59 Washington Street, (53 Cornhill).

The Pronouncing Bible, in which all the proper names, and numerous other words, in the Sacred Scriptures, are divided and accented, as they ought to be pronounced, according to Walker's Key and pronouncing Dictionary. By Israel Alger Jr. This work is printed on linen paper, and handsomely bound, and will, it is believed, receive extensive patronage and very happily promote correctness and uniformity in pronouncing the proper names of the Bible, in which there is now much diversity among good speakers.



### CHRISTIAN REGISTER

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